

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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*"Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."*  
BOOK OF MORMON, 3 NEPHI 24: 10.

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THE BOOK OF MORMON DIVINE\*

PRESIDENT ANTHONY W. IVINS

I DESIRE first to express the sincere gratitude which I feel that I, as well as all of you who are assembled this morning, have been preserved through another year. That we are privileged to assemble here, as it is our custom to do, to commemorate the organization of the Church, to be informed regarding its development and growth, and have our faith renewed, by the teachings of the Gospel which we receive in these general gatherings of the Church. It is for this purpose that we meet together.

It is a stormy day. Looking out of the window to the south, before getting up, it appeared that the storm had developed into a blizzard.

We thank the Lord for the rain and snow. We thank Him for clouds, as we do for sunshine, and know that as long as we continue to put our trust in Him, He will watch over and protect us. The mantle which is drawn about us through the influence of the Gospel of Christ will protect us from the storms of the world, just as this comfortable building does this morning from the storms which are raging without.

From the organization of the Church to the present it has been customary, by unbelievers, to assail the Church, until it has become a thing to be expected by us. Abortive efforts have been made to explain the reason for its existence. It has been ridiculed,

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\*Address delivered at the Ninety-ninth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., Friday, April 7th, 1929.

it has been criticized by both unlearned and learned men. It has been referred to as an organization not Christian in its character. It has been referred to as an organization which perverts the doctrines of Christ as they are taught in the Bible. In fact, it would appear that there is no pretext which can be thought of which has not been resorted to in order that the true origin and purpose of the Church of Jesus Christ of Latter-day Saints might be misrepresented to the world. And it is strange, almost incomprehensible, that these statements which have been made, the reasonings which have been offered, have been accepted as true by intelligent, thoughtful people.

#### BOOK OF MORMON IS HOLY SCRIPTURE

One of the objections commonly raised is that the Latter-day Saints accept the Book of Mormon, as we declare in our Articles of Faith, as coming from God. This book has been referred to as the "Golden Bible". It has been referred to as a book which the Latter-day Saints place before the Holy Scriptures as they are contained in the Bible. It is now nearly one hundred years since the book was published, and I do not know of a single argument, of a single theory that has been advanced, which has not been successfully met. I desire during the short time at my disposal to refer to some of these objections and call your attention to certain developments which have come under my observation during the past few years that tend to establish the divine authenticity of the book and the things which it teaches.

I am going to read first, in justification of the statement which I have just made, from a book that I now hold in my hand. It is entitled: "Sketches of Mexico", and is written by John W. Butler, a man whom I knew, a man who was in Mexico during my early experience as a missionary in that country. This is what he says in reviewing the origin of the Mexican people:

The theory found in the Book of Mormon hardly merits mention. The story is given in Bancroft's *Native Races*, Vol. 5, and covers five pages (p. 96, et seq.) It is rather romantic and reaches from the Tower of Babel, soon after which it is claimed the first "Mormons" came to this continent, down to September 22, 1827, when Joseph Smith removed the buried book from the hill of Cumorah, Ontario County, N. Y. The whole story is not only a pretentious fraud but also a blasphemous perversion of Old Testament history.

The learned John Fiske in his recent valuable work: "The Discovery of America," (Boston, 1892), well says: "It is extremely difficult for an impostor to concoct a narrative without making blunders that can easily be detected by a critical scholar. For example, the Book of Mormon, in the passage cited, in supremely blissful ignorance, introduces oxen and sheep, as well as the knowledge of smelting iron, into pre-Columbian America." (Vol. 1, page 179.)

Undoubtedly no one can deny John Fiske's intelligence. No

one can deny his good citizenship. No one can deny the sincerity of what he writes; but it would perhaps be not entirely inappropriate for me to call attention to his own argument: "It is extremely difficult for an impostor to concoct a narrative without making blunders that can easily be detected by a critical scholar."

It is equally difficult for a critic to reach proper conclusions in discussing a subject upon which he is not well informed.

So I want to take John Fiske for just a few moments to some of the recent developments which touch upon the very things that he refers to and treats as impossible.

#### A STORY OF STEEL

I hold in my hand a story taken from the January number of *The World's Work* a year ago. It is written by A. Hyatt Verrill, one of the foremost of our archæologists. The article is headed: "The Pompeii of Ancient America," telling of a vast city on the Isthmus of Panama, which was destroyed centuries before Christ. He says:

We believe that this article stands unique among accounts of modern archæological discoveries. It is the story of an American city which flourished and probably was destroyed by a volcano centuries before Pompeii existed. We are finding that America is not so young after all. Moreover, the veteran explorer for the Museum of the American Indian, who discovered this ancient city and who writes this article, believes that he has made another interesting discovery—that steel implements were used in America centuries ago—a theory which was scoffed at until iron was found in King Tut-Ankh-Amon's tomb in Egypt, dating back to about 1350 B.C.

The entire article is exceedingly interesting to a student of the Book of Mormon. It is elaborately illustrated. I cannot take time to read the many things which have a direct bearing upon the Book of Mormon, but I ask your indulgence while I read the following. Verrill says:

I am thoroughly convinced that these people, as well as many other prehistoric races, possessed iron or steel tools, and I do not know of a single argument or fact to disprove this. The fact that no iron or steel tools have ever been found proves nothing. Iron is the most perishable of metals, and except under most unusual or peculiar conditions, all traces of small iron or steel tools would disappear completely in a few centuries. No doubt archæologists will scoff at this theory and pool-pool the idea, but scientists as well as laymen have a habit of scoffing at every theory until proof is forthcoming to place them in the wrong.

He then refers to the discovery of steel in the tomb of Tut-Ankh-Amon and continues:

Indeed, less than two years ago I was scoffed at for suggesting that an entirely new and unknown culture of great antiquity had existed in Panama, but we now have undeniable proof of the fact. Moreover, at a

depth of five and one-half feet below the surface, at the temple site, among broken pottery and imbedded in charcoal, I found a steel or hardened iron implement. The greater portion is almost completely destroyed by corrosion, but the chisel-shaped end is in good condition. It is so hard that it is scarcely touched by a file, and will scratch glass; and with such an implement it would be a simple matter to cut and carve the hardest stone.

He then proceeds to say that the stone-work which he has uncovered there could not have been accomplished with anything but a hardened steel implement.

Thus, one of the objections which Mr. Fiske expresses in the book from which I have just read, is disposed of. Joseph Smith had no knowledge of this, but he told us one hundred years ago, or the historian who wrote the Book of Mormon which Joseph Smith translated, told us that they became expert in the manufacture and use of steel.

#### DOMESTIC ANIMALS, FINE CLOTHING AND PEARLS

Again, the objection is made by Mr. Fiske that sheep are referred to in the Book of Mormon. I do not think that this needs particular attention. The llama and alpaca of South America are of this species. Fiske says oxen were referred to. I have in my hand a circular issued by the Los Angeles County Museum of History, Science and Art. On page twenty-seven of the book is a picture of the skeleton of an ancient ox, mounted and complete. If you will go into the museum at Los Angeles, as I have done, you will see these mounted skeletons. This skeleton is said to be that of a prehistoric ox, the remains of which have been taken from the asphalt beds near the city, associated with the remains of many other animals which once existed in America, and are now extinct.

On page twenty-six of the same book is the picture of a skeleton of a horse, said to differ slightly from our present horse, but fully as large, taken from the same bed. The Book of Mormon tells us that there were horses and oxen here. This would appear to dispose of that criticism also.

Another thing to which my attention has been called, and it has been very interesting to me, because it helps us in the conclusions reached in regard to several important matters contained in the Book of Mormon, is the following: We are now dealing with a period nearly three hundred years after the birth of Christ. The writer tells us:

And now, in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

He does not refer to diamonds, nor rubies, nor sapphires, but to pearls. This also has been made a question of ridicule by critics of the Book of Mormon, and has tried the faith of the Latter-day

Saints. I have in my hand a page which I tore from the *Courier-Journal* of Ohio in 1925. I wish you could all have it and read it, and also a page from the *Literary Digest*. I can only read the headlines because time will not permit me to refer to the many interesting things which are contained in it. But this is what the headlines tell us: "America's Ancient Kings and Their Bushels of Pearls—Skeletons of a prehistoric family that ruled the mysterious people who built the mounds near Chillicothe, Ohio, where they were recently discovered. They are surrounded by bushels of pearls which evidently formed their burial robes"—"Newest remarkable discoveries about the prehistoric people who built the huge earthen mounds and buried their kings in robes of precious stones."

I was in communication at this time with a friend in New York, who is a collector of Indian relics, and probably had one of the largest individual collections in the United States. He was well acquainted with the archaeologist who uncovered this remarkable burial place. The photographs contained in the article, the headings of which I have just read, show the form in which the skeletons were found, and their surroundings. The article says that the fragment of clothing which they wore was shown to be of very fine quality. But more than all, this friend of mine said he had some of these pearls in his possession, which had been sent to him, and they were very fine, ranging in size from a hickory nut to a pin head, all of which had been pierced and used evidently as ornaments.

#### WITHOUT KNOWLEDGE OF THE FUTURE

This may be considered a small thing by some people, but to me it is very important, because one hundred years ago that account was written into this record without knowledge of the future, without knowledge of these developments that are being made by archaeologists at the present time. I do not know that I can say that these things tend to strengthen our faith, because our faith appears to have been definite and needs little strengthening; but it is a source of great satisfaction to us to know that these arguments which have been used, and used so effectually against the Book of Mormon, are gradually being displaced by the actual discoveries which are being made.

The Book of Mormon is referred to as the "Golden Bible" of the "Mormons," because of the fact that the record was made in reformed Egyptian characters upon plates which were of gold. I have in my hand a little book published by the Heye Foundation of the American Indian, from which I wish to read a paragraph or two. This book is written by Saville, one of our foremost students of archaeology. It is entitled: "The Goldsmith's Art in Ancient Mexico." The entire volume is devoted to this one subject, and tells us of the expert manner in which the Mexican

Indians handled gold at the time of the conquest; that the goldsmiths of old Spain, which stood at the head of the world at that time, were amazed, and that they employed these Indians to convert the gold which was accumulated by the conquerors of Mexico into ingots that could be carried back to Spain.

#### MILLIONS IN AMERICAN GOLD

One of the first Spaniards to visit the coasts of the mainland was Juan de Grijalva. He left Cuba, coasted along Yucatan and Central America, and then returned to his starting point. He brought with him more than one hundred samples which I have copied from this book, of ornaments made from gold. This excited the cupidity of the Spaniards, and other expeditions were immediately sent out for further investigation. One single article, it could not have been used as an ornament, undoubtedly having some religious signification, said to have been as large as a cart wheel, was brought out. It had a weight value in gold of thirty thousand dollars. Among the things which he brought were very beautiful representations of animals, of birds, of men and other things. Prescott declared that there was collected by Cortez and those who were with him, six million three hundred thousand dollars worth of gold, the greater part of which was not used as a circulating medium, but for the adornment of the person, the representation of various forms of life, and the religious ideals of the people.

Among other things, Montezuma had in his palace in Mexico City, a room wherein was represented every known bird and animal which could not be kept alive in the gardens just outside, made from gold, and said to have been so nearly perfect that it amazed these Spanish adventurers.

That is not the particular thing to which I desire to call your attention. Mr. Saville has taken the contents of his book from the old inventories that are still available, reports which were made to the kings, to whom one fifth of all the booty which fell into the hands of the conquerors was sent. The amount not recorded he says no one can guess. Six million dollars would be but a bagatelle compared with what we believe was carried away by the conquistadores. This is the thing which particularly interested me, and to which my attention was called by Professor Levi Edgar Young. The book that I hold in my hand is his property. I read from it as follows:

Padre Gay mentions that the Mixtecan Indians "sold to some European antiquarians, very thin plates of gold, evidently worked with the hammer, which their ancestors had been able to preserve, and on which were engraved ancient hieroglyphics."

This is very significant to us, when considered in connection with the declaration that the record from which the Book of Mormon was translated was written upon plates of gold.

A few days ago I received a letter from Dr. John A. Widtsoe, who at present presides over the European Mission. Among other things he says :

Last fall as I was leaving London I spent an hour in the British Museum almost at random. I entered the large room devoted to oriental manuscripts. I noticed at once in the first case to the right a series of very fine silver plates, perhaps three inches wide and eight inches long, held together by a silver ring. The plates were beautifully engraved with characters which the legend said gave Buddha's first sermon. In the next case was a sheet of extremely thin gold, likewise engraved on both sides, which according to the legend was a letter from one ruler to another.

#### RECORDS ON METAL PLATES

I thought again, my brethren and sisters, that this is very significant. It settles without controversy the fact that gold was used anciently for plates upon which records were kept. It illustrates clearly that sheets of metal used for that purpose were held together by rings, just as the Prophet tells us the plates containing the Book of Mormon were held together.

How reasonable this is when you think of it. We know that gold is one of the most ductile, one of the most enduring of metals. We know that it does not tarnish. You may throw it into a river of muddy water; you may bury it in the earth. Go where you will to-day and wash from the gravel its grains as I have done, you will find that they are always bright. They retain their colour. They are recognized at once. It is one of the softest of metals, not as soft as lead, but nearly so, and consequently would be a convenient metal upon which to keep a record. And if that record was especially valuable and sacred to the people, how reasonable it would be that they should keep it upon plates of gold.

But I must not continue. I call your attention to these facts believing that they will be interesting to you. I appeal to all of the members of the Church to become familiar with the Book of Mormon. I would that all people, whether they be members of the Church or not, would familiarize themselves with that work. Not through rumors that have been circulated in regard to it, not from such statements as are made by Fiske, which I have read to you—an honest man without doubt, but misled because of what others had said, not being familiar with the book itself. I would like to apply that same warning that he applies, to myself and to others, that we must be careful lest we, by writing on subjects that we do not understand, make the same mistake that he has made.

“It is extremely difficult for an impostor to concoct a narrative without making blunders.”

*(Continued on page 345)*

THURSDAY, MAY 30, 1929

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EDITORIAL

A PALACE FOR PEACE

NEAR THE HAGUE, the beautiful capital of Holland, stands a magnificent palace, dedicated to universal peace. In its spacious and luxurious chambers the official representatives of the civilized world attempt, as problems arise, to settle by amicable means the disputes among the nations.

The idea which crystallized into the Peace Palace and the attendant tribunals, was suggested in the waning years of the last century. The major governments expressed their readiness to subject their misunderstandings to non-partisan boards of arbitration. They desired peace. As tangible evidence of its support of the movement, each country contributed to the structural and decorative materials of the Palace. One gave the gates; another, the foundation stones; another, carpets; another, furniture; another, ornaments; all built upon the gift of many millions by the humanity-loving Scotch-American, Andrew Carnegie. In the Peace Palace the East and the West, the North and the South, do indeed meet. At the head of the grand staircase stands a copy of the Christ of the Andes, symbol of the brotherhood of man. One might wish that less lavishness had been used in the building and more for the spirit of the place. The Christ often had not a place in which to lay His head.

Within a decade and a half after the movement represented by the Peace Palace was launched, and accepted by the nations, the most terrible war of human history broke out. The most advanced among the nations, at least in human learning and conquest over physical nature, had one another by the throats. Furious battles, made more hellish by new devices for taking life, raged within easy distance of the Peace Palace. Death and destruction rose from the sea, rained from the clouds, and fouled the air. And all the while, the Christ of the Andes, in the midst of marble and silks and luxury, looked down upon the broad stairs, built for the entrance of Peace. It was travesty; it was near blasphemy.

Yet, the nations thought themselves sincere when they built the Palace. They really desired and desire peace. But, upon their own terms: That each shall be favoured as against all others. That is and ever has been the leaven of war. The principle of the brotherhood of man is useless unless reduced to practice.



The nations do not understand the meaning of human existence. Thereby hangs the long story of the world's horror and bloodshed. Men are the very children of God, begotten in the life before this. Unitedly, in that preexistent state, we agreed to accept the Plan of the Father and come down upon earth, to learn here lessons for further and endless progress. Together we are working out the purposes of the Almighty. Men are brothers in blood and purpose. We are not concerned with the glory of a man or a nation, but with the glory of God. That, says the earth-bound critic, is mere theory. Let it so be. "Thou shalt love thy neighbour as thyself." That also is theory. Yet, upon the realization of that theory depends the peace of the world. At this moment, when men are preparing for new contests, the issue of the future rests with the nations who shall practice most nearly the precept of brotherly love.

But, what can I do towards the consummation of universal peace? As grains of sand make the stone, and stones the house, so the peace-hope of the ages will be realized when each individual strives with his might to look upon his neighbour—and every neighbour—as his brother. Upon me rests the responsibility of bringing about the end of warfare.

We are grateful for the hope represented by the Peace Palace. We must trust that man, made in the image of God, will at last yield himself to righteousness. Then Peace shall enter the Palace door, mount the wide stairs and rest by the feet of Christ. May the day soon come!—W.

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## THE BOOK OF MORMON DIVINE

*(Concluded from page 343)*

Nothing more true than that was ever said. I paraphrase that statement by saying: It is extremely difficult for a critic to criticize that with which he is not familiar, without making blunders.

Blunders have been made from the time of the publication of the book until the present, beginning with the old Spaulding Manuscript story, in the abortive attempts which have been made to account for the existence of the Book of Mormon, and the organization of the Church; and it is still being done by men who reside in our own communities, men who have the facilities at their command by which they may know the truth.

The Book of Mormon does not replace the Bible. We believe the Bible to be the word of God in so far as it is translated correctly. I could preach a sermon upon that subject and satisfy any reasonable man that it is the only correct statement that could be made. We also believe the Book of Mormon to be the word of God. It is a Christian book. The title page itself appeals to people to come unto Christ—Jew, Gentile, bond and free—that

salvation may be obtained through Him. The last chapter in the book makes the same appeal. You can scarcely open a page that does not bear witness to the fact that Christ is the Redeemer of the world, the Son of God, our Saviour, our Elder Brother, our Advocate with the Father. He stands between us and the Father to plead our cause. Every message that comes to us from the Father, comes through the Son. He came to do the will of the Father. He came to show us the personality of the Father, for He said He was in the exact image of His person.

So I say, one by one, criticisms which have been made regarding the Book of Mormon are falling by the way through the investigation of scientists who understand their business. I thank the Lord for them and that which they are undertaking to do. I have never had any fear that a thing would be discovered to disprove the truths contained in this book.

We must be careful in the conclusions that we reach. The Book of Mormon teaches the history of three distinct peoples, or two peoples and three different colonies of people, who came from the old world to this continent. It does not tell us that there was no one here before them. It does not tell us that people did not come after. And so if discoveries are made which suggest differences in race origins, it can very easily be accounted for, and reasonably, for we do believe that other people came to this continent. A thousand years had elapsed from the time the Book of Mormon closed until the discovery of America, and we know that other people came to America during that period.

#### NO DEFINITE GEOGRAPHICAL SOLUTION

There is a great deal of talk about the geography of the Book of Mormon. Where was the land of Zarahemla? and other geographic matters. It does not make any difference to us. There has never been anything yet set forth that definitely settles that question. So the Church says we are just waiting until we discover the truth. All kinds of theories have been advanced. I have talked with at least half a dozen men that have found the very place where the city of Zarahemla stood, and notwithstanding the fact that they profess to be Book of Mormon students, they vary a thousand miles apart in the places they have located. We do not offer any definite solution. As you study the Book of Mormon keep these things in mind and do not make definite statements concerning things that have not been proven in advance to be true.

God bless you, my brethren and sisters, keep us all in the faith, and make it possible for us to withstand the assaults of the world, for they are coming just as they have come. They will come with greater force. Lucifer is not dead. He is opposed to Christ, our Lord. He has been opposed to Him and fought Him for the dominion of this earth since he was cast down to it, and the battle

is not yet won. It will become fiercer and fiercer, but there is no doubt in regard to the ultimate termination. Christ will prevail. He will rule over this earth, the right of which He won by the shedding of His blood, and redemption will come to His covenant people. Every word spoken by the prophets inspired of God, as it applies to this land, to this people and to this great dispensation, the greatest of all time, will be fulfilled. I bear witness of it, through Jesus Christ. Amen.

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## THE MELCHIZEDEK PRIESTHOOD

THE MELCHIZEDEK PRIESTHOOD is the Holy Priesthood after the order of the Son of God, which order is "without father, without mother, without descent, having neither beginning of days, nor end of life." It was "out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name" that "the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood."

In everyday speech, the term Melchizedek Priesthood is used to distinguish the higher Priesthood from the lesser or Aaronic Priesthood. This, however, is done only for convenience, since the Aaronic Priesthood is an appendage to or part of the Melchizedek Priesthood.

Melchizedek, King of Salem, was a great High Priest, who had received the high Priesthood "through the lineage of his fathers, even till Noah." He met Abraham as the latter was returning from the victorious pursuit of the tribes that had taken captive Lot, Abraham's brother's son. On that occasion Abraham paid tithes to the High Priest, Melchizedek, who blessed him and probably at that time conferred upon him the Priesthood.

"Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus, having been approved of God, he was ordained an high priest, after the order of the covenant which God made with Enoch . . . therefore he obtained peace in Salem, and was called the Prince of peace . . . And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; Him whom God had appointed to receive tithes for the poor."

The greatness and holiness of Melchizedek, King of Salem, has been recognized throughout the ages. He has become a vast mythological figure among many nations; but a real High Priest, magnified by the Lord, among those who understand the latter-day work of the Lord. He is well worthy the honour of having his name used to designate the Priesthood that was conferred

upon him by his fathers, who had received it in unbroken line from Adam, who received it from God.

The Melchizedek Priesthood is distinguished from the Aaronic Priesthood in that it has authority over the spiritual—the inward—ordinances of the Church. It may perform all the duties placed upon the lesser Priesthood and, in addition, may administer in the other ordinances. It “holds the right of presidency, and has power and authority over all the offices of the church in all ages of the world, to administer in spiritual things.”

There are several offices of the Melchizedek Priesthood. The first office is that of Elder, which is a necessary appendage to the high Priesthood. The Elder is a standing home minister, but under the proper call he may officiate in any of the general activities of the Church. He should qualify himself by the study of the Gospel and by righteous living, so that he may be ready at any time to officiate in any calling that may come to him, whether at home or abroad, whether in preaching, doing temple work, teaching the Saints or comforting the afflicted.

He “should be moved by the spirit of truth and of the inspiration of the Gospel, and consider that it is” his “mission to bear record of Jesus Christ, of Joseph Smith, and of the divinity of the great latter-day work.” (*Gospel Doctrine*, page 230).

The Seventy is a traveling minister, but may serve in any division of the work of the Church when called by proper authority. His special calling is to preach the Gospel to every creature, tongue and people under the heavens, to whom he may be sent. He has no responsibility of presiding. Seventies are traveling Elders, and they are to preach the Gospel to all the world, under the direction of the Twelve Apostles. Nevertheless, when not in active missionary service, they may serve in the home ministry, and should qualify themselves to officiate in any calling that may come to them.

The High Priest is called to administer in spiritual things and to preside as he may be directed. From the body of High Priests are chosen those who are to fill presiding positions of the Church. High Priests are, as a rule, men of varied experience, who have filled missions abroad, who have preached the Gospel to the nations of the earth, and who have had experience fitting them to fill positions of presidency.

The Patriarch is an “evangelical minister” who seals blessings upon the members of the Church—that is, patriarchal blessings.

The Apostle is a traveling High Councilor and special witness of the name of Christ in all the world.

The Presidency of the High Priesthood stand at the head of the Priesthood organizations and have the right to officiate in all the offices of the Priesthood. They determine the labours of the Priesthood, everywhere.

The members of the Melchizedek Priesthood are organized into

groups, known as quorums, as in the case of the Aaronic Priesthood. A quorum of the Priesthood consists of a specified group of men holding the same office in the Priesthood, organized for the more efficient advancement of the work for which the Priesthood is responsible. Ninety-six Elders including a president and two counselors form a quorum; seventy Seventies, including seven presidents form a quorum; an indefinite number of High Priests form a quorum; Patriarchs belong to the quorum of High Priests; the Twelve Apostles constitute a quorum; and the three Presiding High Priests of the Church form the quorum of the First Presidency.

Every man upon whom the Priesthood has been conferred may exercise the power thus given in behalf of himself and his family. To exercise his Priesthood in behalf of the Church, however, requires a special call from those who hold the keys of the Priesthood. For example, an Elder has the right to baptize, but in a ward of the Church may not do so unless authorized by the Bishop of the ward, who holds the keys of the authority in that ward. That is, there is a distinction between the Priesthood and the keys of the Priesthood. The presiding authorities in a Priesthood quorum or in any organization of the Church are the ones who hold the keys of that quorum or organization. This is necessary to preserve order in the activities of the Church. President Joseph F. Smith has made this subject very plain:

“The Priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the Priesthood, has this authority delegated to him. But, it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labours constitutes the *keys* of the Priesthood. In their fulness, the keys are held by only one person at a time, the Prophet and President of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labour. Thus, the president of a temple, the president of a stake, the Bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labours performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a Seventy who presides over a mission has no more Priesthood than a Seventy who labours under his direction; and the president of an Elders' quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labours performed in the mission or the quorum, or, in other words, the *keys* of that division of that work. So it is throughout all the ramifications of the Priesthood—a distinction must be carefully made between the general authority, and the directing of the labours performed by that authority.” (*Gospel Doctrine*, pages 168-169).

The Holy Priesthood was conferred upon Adam, the first man. Adam indeed was a Presiding High Priest, who held all the keys of the Priesthood. Adam ordained others, and the Priesthood continued in unbroken succession through the patriarchal dispensation, through Noah and his descendants to Melchizedek, who conferred it upon Abraham. In the days of Moses the Melchizedek or higher Priesthood was withdrawn, and only the lesser or Aaronic Priesthood left with Israel. At diverse times the Lord has bestowed the Priesthood directly, usually at times when the Church has existed in an organized form on earth.

During the ministry of Jesus Christ, when preparations were made for the establishment of the Church, the holy Priesthood was conferred upon the Apostles and other followers of the Saviour, and this authority continued in the Primitive Church by the ordination of others. In the course of time the great apostasy removed the Priesthood again from the earth, and for many centuries it was not among men.

In the day of restoration, the Priesthood was conferred upon those called to lay the foundations of the latter-day work. In the early summer of 1829, Joseph Smith and Oliver Cowdery were ordained to the Melchizedek Priesthood, under the hands of Peter, James and John, who received the keys of Presidency on the mount, and who, as the Presiding Council over the Primitive Church, last held the keys of the higher Priesthood. Every right, authority and key were conferred upon the modern prophets, and they in turn ordained others for the benefit of the Church of Christ.—W.

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## BRIGHAM YOUNG ON PRIESTHOOD

ALL YE INHABITANTS of the earth, hearken and hear! God has, in our day, spoken from the heavens; He has bestowed His holy Priesthood on the children of men; He has called upon all people to repent.

Let us submit to Him, that we may share in this invisible, almighty, God-like power, which is the everlasting Priesthood.

The Priesthood of the Son of God, which we have in our midst, is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter.

The Priesthood of the Son of God in its operations comprises the kingdom of God.

Men who are the vessels of the holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honour to the great dignity of their calling and office as ministers and representatives of the Most High.

The Gospel has brought to us the holy Priesthood, which is again restored to the children of men. The keys of that Priesthood are here; we have them in our possession; we can unlock, and we can shut up. We can obtain salvation, and we can administer it.

But the Lord has so ordained that no man shall receive the benefits of the everlasting Priesthood without humbling himself before Him, and giving Him the glory for teaching him, that he may be able to witness to every man of the truth, and not depend upon the words of any individual on the earth, but know for himself, live "by every word that proceedeth out of the month of God," love the Lord Jesus Christ and the institutions of His kingdom, and finally enter into His glory.

Until a selfish, individual interest is banished from our minds, and we become interested in the general welfare, we shall never be able to magnify our holy Priesthood as we should.

The Lord Almighty will not suffer His Priesthood to be again driven from the earth.

The Priesthood does not wait for ignorance; it instructs those who have not wisdom, and are desirous of learning correct principles.

Much has been said about the power of the Latter-day Saints. Is it the people called Latter-day Saints that have this power, or is it the Priesthood? It is the Priesthood; and if they live according to that Priesthood, they can commence their work here and gain many victories, and be prepared to receive glory, immortality, and eternal life, that when they go into the spirit world, their work will far surpass that of any other man or being that has not been blessed with the keys of the Priesthood here.

When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle.

When the holy Priesthood is upon the earth, and the fulness of the kingdom of God has come to the people, it requires a strict obedience to every point of law and doctrine and to every ordinance which the Lord reveals.

An individual who holds a share in the Priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty, will secure to himself not only the privilege of receiving, but the knowledge of how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the Priesthood—the Spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual.—*Brigham Young's Discourses.*

## BRISTOL DISTRICT CONFERENCE

INTEREST AROUSED through open-air meetings and consistent advertizing, brought many strangers to the spring conference of the Bristol District, held at Bristol on Sunday, May 19th.

In attendance were Mission President A. William Lund, Sister Josephine B. Lund, and their son George, from the Birmingham office; President Wilford N. Hemmert, Elders Joseph A. Checketts, L'Etrenne Andelin, Devon Y. Stewart, John D. Ford, Elmont H. Crawford, Heber M. Fackrell and Milton D. Cushing from the Bristol District; and President Iver L. Larsen and Elder LeRoi G. Barclay from the Welsh District.

At the morning session of conference, the theme of the day was presented in the form of a pageant: "The Restoration of the Priesthood," which was ably given by members of the District. Local auxiliary officers and Traveling Elders bore fervent testimony to the presence of the holy Priesthood upon earth to-day.

During the afternoon meeting the General, Mission and District authorities were sustained by those in attendance. The District labour report showed a marked increase in all missionary endeavours for the past six months. President Lund explained the need for our following completely the teachings of Jesus Christ as set forth in the Bible. Changes wrought by modern Christendom, which have departed from the Gospel He gave, have not been approved of God.

The evening session of conference proved a spiritual banquet to all in attendance. Sister Lund bore testimony to the truth of "Mormonism," so-called, after which President Lund gave a forceful and convincing discourse on the reasons for "Mormonism," and on its exclusive, yet inclusive teachings. Exclusive in that it claims to hold the only true authority from God to act in His name—His holy Priesthood; inclusive in that it contains and includes all truth.

A feeling of friendship and brotherhood pervaded the meetings. People wanted to hear the truth; the scales of prejudice are being removed from their eyes.

JOSEPH A. CHECKETTS, District Clerk

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LIVERPOOL

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